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LIGHT OF TRUTH



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WHERE IS GOD?

Hast thou gazed so long at the silent stars
And not found God? Hast thou walked so
far

With men and never caught a glimpse of
Him?

Hast e'er searched the deeps within thyself
And still asketh of the world: "Where is
God?"

Aye! but takes courage to find God. It
takes

A man; no weaklings here. God ever loves
A hero—heart of oak, soul of woman.
Hast thou that divine woman-soul in thee?
Hast thou heart wide as creation, and deep
As ocean piled on ocean—thrice over;
Thought resistless as tides rolled high be-

fore
The Moon, thus to follow o'er the silv'ry
Wastes at the phantom call of Light—ever
On and on, to break with thrill and mur-
mur

On a shore which waits? Tell me cans't
thou see

The wind? Yet sweet to the ear is the
voice
Of the pine. Sweeter still the melody
Of the Soul, ravished by the fair winds
Of Heaven. But the pine doubts not the
wind.

Where is God? Ask rather where God is
not.
If thou wouldest out-sphinx the Sphinx.
The very doubts'

Proof, as faith's a guarantee. Without
Him
Where were the doubter? More than all,
thou art

Thyself the proof, we ne'er can see the
Earth
Because of nearness. Had we wings to
rise,—

What then? So 'tis perception we lack.
Take

Wings of the Spirit when thou seekest God.
Ah, its the preparation that's long. Years,
Nay, cycles, of groping in the dark, ere
The Dawn. And then after all just to look
In the heart. 'Tis there God's first re-
vealed.

—Stanton Kirkham Davis.

THE KNOTTEDNESS OF LIFE.

Human life bristles with knots. And
their peaceable untying and forcible
dissevering are punctuation points of
history.

Even the grand divisions of the
earth are cabled round by mighty
oceans, and bound across by corrugated
mountains, and the silver cordage of
shining rivers. And, where natural re-
strictions are wanting, the rulers of
the earth have been accustomed to
rope in their subjects by artificial
confines, after the manner of the
hempen restraints of the circus ring.

Thus is the great world parcelled off,
tied up, and labeled as countries and
nations, more or less separate and dis-
tinct from each other until the inde-
fatigable fingers of trade shall undo,
or the more relentless sword of war
shall cut in two the hindering lines
that separate peoples and place them
from intercourse with each other.

As the energies of increased growth
demand outlet, the restrictions of na-
ture yield to man's ingenuity and in-
vention. The encircling oceans no
longer keep him at home. The
stubborn granite of the moun-
tains is split apart, and the ceaseless

guardianship of rivers is broken by
man's passage over them. He comes and
goes at will among the nations of the
earth, until he feels himself an inhab-
itant of a planet and not the denizen
of a certain country.

But man is bound, not only by those
who have assumed to control his ac-
tions by laws and regulations, but by
himself, in his efforts to check his own
impulses in their spontaneous outlet.

Yet even in this, he feels the slip-
ping and breaking of many a galling
knot and bandage. He grows larger
than his environment, and must, sooner
or later, break its attenuated limita-
tions.

The cords of fear that have so long
tortured his flesh and agonized his
soul are falling from him; and he is
standing in half-bewildered amaze-
ment at finding himself so nearly free.

It is true that the livid bruises of the
slave's knotted gyves must be replaced
by healthy growth, and that the halting
step so accustomed to the trick of
a restraining lash, must be changed to
the easy stride of fearless manhood.

All this requires time. But man to-
day is more ready than ever in the
records of the past, to "cut short, God-
like," all the knotted difficulties that
retard his development and hinder his
inborn right to "life, liberty and the
pursuit of happiness."

LAURA VARNER REED.

PROSPECTS.

At the dawning of a new century it
is well to observe the prospects and
make a forecast. The Spiritualists as
a rule trust to the future more than
they labor to secure results. While
we have many earnest toilers who are
strenuously laboring for good results
and have high ideals, yet there are too
many who trust to have these accom-
plishments without laboring to achieve
them.

Lethargy of the masses is a pros-
pect of evil we must contend against.
The active worker is too often handi-
capped by the non-doer. We want to
achieve good and are prevented by
lack of support. Localities are asking
for help, but will not try to help them-
selves. It is mutual help that will cre-
ate capacity. Co-operation calls for
the help of each and all. Duty is not
a factor or necessity of the speaker
or medium alone—but of each friend
of the cause.

Every individual is of the utmost
importance to carry forward the pub-
lic cause. Too many say: "I don't
count anything."

Why, the cause depends upon you,
my friend. Thus our associated effort
is builded or destroyed. Please notice
that it has been the humble people—
the poor people—who have done the
most for the propaganda of spiritual
truth. Do not belittle your humility,

for the poverty of wealth is often the
cause of richness for the soul. The
wealthy classes say: "We will join
with you when you get a temple and
can hold meetings under good condi-
tions."

Thus selfishness retards progress.
How can we obtain all that unless you
who are financially favored will help us?
Do not wait longer for us to accom-
plish these external conditions,
but for your own soul-good secure
them at once. You can do it, and we
can not. We are pleased to labor
humbly and achieve what we can—but
if given the help that money can
achieve, our workers would be a power
in the world to bless humanity. The
twentieth century is prescient with
promises for such achievement. We
have not toiled in vain in the nine-
teenth century. Great principles and
forces have been quickened and they
can never again slumber. Into the future
Truth marches to make humanity
free. Let us stand faithfully to the
spirit's cause. Let us live truly as
possible as Spiritualists. Let us make
our ideal high and our personal char-
acter pure and sweet. Let us be will-
ing to set aside our crude appetites
and passions in order that the parent-
age of the human race shall be more
moral and spiritual; hence, the race
born upon the plane of love shall be
redeemed from the hereditaments that
defile. Let us give our children the
birthright of being natural Spiritualists.

Let us respect the cause of Spir-
itualism by plighting the marriage
troth under its blessing and to its min-
istrant. Let us cease this destroying
iconoclasm that prevents the higher
sanctity of marriage. Let us wipe away
these stains. The prospect is that we
will—for, organized under the law, we
have power of the law; and organized
under the ministry of the spirit, we
have power of the spirit.

Let us be consistent, and the pros-
pects are that we will. When we pass
to the other side of life, let us secure
the ministrant of spirit life to officiate,
and thus tell the world we have had
the most satisfying and helpful rel-
igion for birth, marriage, parentage,
life and death.

Into this consistent relationship to
Spiritualism we are passing as the
nineteenth century ebbs away. Hence
the prospects of our cause are pres-
cient with joyful promise. Fraternally,

G. W. KATES.

The habit of blaming others when
things go wrong is an insidious and
dangerous one. Far more is it to the
purpose to inquire within whether the
fault, or much of it, may not lie at
home.

Have you renewed your subscription
to Light of Truth?

GRATITUDE.

Gratitude is a star in the galaxy of
stars; is a distinguished one. It is a
favorite of the champion luminary
love. In their mission they are har-
monious.

Gratitude has been held in such high
estimation that a poet has said:
"He that's ungrateful has no fault but one,
All other crimes may pass for virtue in
him."

Inherent in the breast of every being
from the lowliest up through ev-
ery grade to the all-conscious, there is
a satisfaction felt at receiving true
gratitude, and when given, even for
the little courtesies and amenities of
everyday life, it blesses both the giver
and receiver.

When with the light of inspiration
we can solve the mysteries of godlines
sufficiently to understand that all
things that come to us are good and
perfect gifts from the sovereign giver,
ourselves are the only just return.

When we are taking a cheerful view
of life and feel that all things are
working together for our good, which
they are, we can note with care the
significance of little passages or inci-
dents in our life and see them fash-
ioned by a skillful, loving hand into
the beautiful flowers of love, hope and
all the lovely blossoms from the gar-
den of the gods, then great is our grati-
tude and admiration.

If God were a personality and located,
and we had to make a pilgrimage
to his material throne and see him
face to face and look into his eye, to
be love inspired by him or to receive
his caresses, we would despair of any
fraternal relations with him, but as he
is everywhere present in spirit, in spir-
it also can we worship him and be his
devoted humble child, even be one
with him.

One thing I am particularly grateful
for is that I am not cursed with the
fear or suspicion that some evil or
wrong will come to me as those who
have only a fraction of or no God. I
feel secure from all real harm, and
trust the promises of my unseen yet
visible friend that he will be my God,
my protector, my love, till immortality
shall end.

MRS. SUSIE COOK,
Of the Spirit of Truth, Hot Springs,
Ark.

Six thousand dollars is the price a
jury gave a Florida man for a broken
heart caused by a jilting woman.
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smashed hearts if this verdict is taken
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nature is on each box. 25c.

THE AUTOMATIC DRAWINGS OF MONSIEUR F. DESMOULIN.

Effie Bath in Light.

During the recent "Congrès Spirite" held in Paris, from September 16th to the end of the month, much interest was aroused by a number of pencil drawings of figures and heads obtained automatically through M. Fernand Desmoulin, a celebrated painter living close to the Champs Elysées, and it has been suggested to me by several well-known Spiritualists that, as I had some very interesting sittings with him whilst staying there, it might be well to relate my personal experiences in this direction.

I went to Paris on September 14th, to be present during the reading of a paper I had written for "Le Congrès Spirite" and another "Le Congrès de l'Humanité," which commenced September 23rd; and the circumstance that I came into contact with Spiritualists of other nationalities, representing varying schools of thought and methods of research, and had the experience of some unusual phenomena, made my visit to Paris a most interesting and instructive one.

During "Le Congrès Spirite" an upper room was set apart for a collection of various objects of psychic interest, amongst which were several albums of photographs of materialised spirits obtained through the mediumship of Madame d'Esperance.

Whilst there I was introduced to Commandant Tegrad, from Tours, whose special object is to obtain photographic impressions of the magnetic fluids, and "thought" photographs; his opinion being "que a pensée est une force que a volonté met en action," and by experimenting he claims to have proved that impressions can be made on negatives by the projection of an intense and concentrated thought, whereby the object thought of can shape itself permanently upon the plate.

I found him close to a table covered with photographs of this kind, and he appeared radiantly enthusiastic on the subject. He most kindly gave me some photographs to take home, and assured me that in the "thought" photographs the objects to be dimly discerned were produced upon the negative by mental impression only, and some years ago he gave a full description of his method of procedure, which was published in "La Revue Scientifique du Spiritisme."

But the greatest interest to me of all was a series of the most remarkable heads drawn in pencil which were hanging in frames on the walls. The faces mostly were large, and many had the eyes closed; and encircling each was the semblance of a filmy mist, conveying to the spectator the impression that each face was peering out from an impenetrable background of darkness and gloom. The various expressions of each face were silently eloquent of the tortured soul within, and as one gazed upon them the faces alternately repelled and fascinated.

In style the treatment of each subject was rough and coarse, indicating rapidity of execution, but there was an individuality and force about each picture that was irresistible. As I was looking at them M. Daveau (one of the committee), he explained to me the peculiar circumstances under which they had been obtained, which greatly enhanced their interest, and the artist himself, M. Fernand Desmoulin, at that moment approaching, M. Daveau introduced me to him.

During some conversation M. Desmoulin told me that he could not in the least explain the agency by which he drew these weird faces; all he

knew was that when sitting for them he felt his right arm forcibly moved, and that he had not an idea of either the subject or treatment of the picture. I found he knew practically nothing of Spiritualism or the possibilities of mediumship, and his genial frankness of manner, and obviously genuine surprise at this fresh development of his art (so utterly unlike his normal productions) interested me greatly.



MONSIEUR F. DESMOULIN.

During the course of our conversation I suggested the hypothesis of spiritualistic control as being responsible for the production of these extraordinary drawings, which he vehemently repudiated as specimens representing his conception of either art or talent, and my idea that he might be a medium without knowing it evidently amused him vastly; and when I explained that probably a clairvoyant would see a spirit by him, using his arm whilst he was drawing these heads, he became deeply interested, and accepted my invitation to come for a sitting to my hotel to meet a clairvoyant friend, Mr. Knowles, who could watch what took place around him as he sat at the table drawing.

On Friday, September 21st, he came with his friend, Madame Savalle, and the circle consisted besides, of Madame de Laversay, Mr. Knowles, my son, and myself. M. Desmoulin seated himself at the table with his paper and pencil, and a lamp was placed close at hand. A few moments afterwards M. Desmoulin commenced to draw, having previously arranged, according to his custom, two pieces of paper in front of him, the one on the right being used for the drawing, and the one on his left for the automatic writing, which is obtained intermittently.

Mr. Knowles then described a spirit form which he saw clairvoyantly overshadowing M. Desmoulin as he drew, the peculiarity being that the right half of his body only was influenced or controlled. M. Desmoulin remained perfectly conscious, and able to converse freely, retaining perfect control of his left arm, whilst his right hand was drawing rapidly, being obviously forcibly utilized quite apart from his conscious volition.

The spirit form seen by Mr. Knowles was that of a man of medium height, apparently of about thirty-five to forty years of age. He wore a large-brimmed hat, and seemed enveloped in a heavy black cloak, one end of which was thrown over the left shoulder. He had rather long dark hair, and black moustache, well shaped nose and fine dark eyes. On the centre of the chin was just a little hair, and his fingers were long and slender, and his expression decidedly sinister.

Mr. Knowles then became controlled by the Maori (one of his controls), who told us that this spirit had been an artist in earth life, and he thought

he had not been a very good man, and had not progressed at all since he had been in spirit life; he was greatly attracted to M. Desmoulin because he found he could still use him to draw with, and it gave him much pleasure to do so, but he appeared greatly annoyed at being seen and described, and upon being questioned by us as to his earth life he made M. Desmoulin write violently in French, "Throw the paper at the medium's head."

M. Desmoulin asked him if the description given of him was accurate, and the spirit wrote: "Oui, je suis fort surpris que tu me fasses faire des expériences de celle sorte."

I then asked the spirit if he could see the Maori controlling Mr. Knowles, and M. Desmoulin wrote automatically: "Oui, un esprit étrange, fort grand, un homme fort et puissant."

This new aspect of the situation appeared to interest M. Desmoulin greatly, and during that sitting we obtained the drawing of one head very repulsive in type, and another most powerful head of a man, which was commenced and finished in our presence upside down!

Upon our remonstrating with this artist-spirit for drawing so many faces which were so horrible and saddening, he wrote that "he drew the faces he saw around him."

On Tuesday, September 25th, I arranged for another sitting, and on that occasion M. Doulin, Madame Savalle, Madame de Laversay, Mr. Knowles, my son and myself were again present, and I also invited Mrs. Stannard, (to whom we are indebted for those most able and interesting reports of the Congress recently published weekly in "Light"), and also M. Daveau, who is very mediumistic.

On this occasion the same spirit was seen by Mr. Knowles controlling the right side of M. Desmoulin's body, and after the somewhat desultory drawing of two distinctly unpleasant heads, the spirit announced his intention of drawing something pretty; and this time we watched the completion of the head of a woman full of artistic grace, and executed in a more delicate manner. This one Mrs. Stannard expressed a great wish to take away, and subsequently did so, but all the others I still have, and amongst them one repulsively horrible, but which was done absolutely with the eyes shut!

We were all so genuinely interested that M. Desmoulin suggested that we should go to his studio on Saturday, September 29th, and compare his normal productions with those obtained automatically. Unfortunately I was laid up with severe pain for three days just afterwards, and was therefore unable to go to the studio as arranged with my friends, but M. Desmoulin was kind enough to send me his autograph photograph (which is now reproduced here), which is an excellent portrait.

During the sittings M. Desmoulin frequently spoke of Emile Zola (the famous author), whose devoted friend and admirer he is; and during Zola's persecution in connection with the Dreyfus trial, it appears that M. Desmoulin voluntarily left Paris to share Zola's exile in England, thus proving himself to be a true-hearted, faithful friend.

My personal experience of the automatic drawing obtained through this most interesting and genial artist will ever dwell in my memory as one of my most interesting psychical investigations; and when the spirit progresses, or perhaps stands aside for some more advanced control, and when M. Desmoulin himself becomes better acquainted with the possibilities of spirit communion, I believe he will ultimately develop into a magnificent me-

dium.

I am sure all the sitters whose names I have purposely given, will (if desired) corroborate all I narrate here as to this most interesting demonstration of automatic control; and I shall have great pleasure in showing the drawings to anyone wishing to see them.

Hurstborne Lodge, Ashchurch Park Villas, Goldhawk-road, W.

MEDITATION.

"The Goal of Nature."

The prophesy of Nature is a perfect plan. The music of the universe is one unbroken symphony. The even and infinite correlation of all substances establishes a ceaseless rhythm. There is no rift in the late nor one falsestring in the vast harpsichord. But he who listens must have ears attuned to truth, else the harmony of sounds escape him. He who heeds each single utterance, when listening to the orchestration of assembled instruments, heeds not the mingled resonance which merges all sounds in one, and constitutes the soul of music. The vast orchestra must strike all strings at once that each with all may mingle in the trembling ear of harmony. Thus not alone in the past or present, nor in the prophetic future, abides the self-embosoming universe; but in the past and present and the boundless future all at once, never beginning, never ending, but ceaselessly unfolding. He who would behold the perfect plan must discern the ideal—must gaze far down the perspective of time and see the dream of beauty in the mind of the eternal. But, little man, an individuated atom of infinite and inconceivable substance, restively pursues the pathway of each neighboring atom, and discerning not the harmony of all the units in the measureless kaleidoscope, disclaims against the incongruities and distortions of momentary forms, refusing faith in that which he cannot physically behold.

But he who thinks and learns, knows well that not one stroke of the mighty hammer of time upon the active strings of nature smites a single note which has not somewhere its counterpart in the universal harmony. Forces forever push flying shuttles in the loom of space which build from one perfect pattern the fabric of the final truth. Ye who would triumph, chide not untoward powers that seem to cower and demean thee, but seek the current of harmonious channels, and float to the harbor of awaiting peace. Rebuke not what seems false, distortive and perverse, in nature's bounds; know, 'tis but the angle of incidence deceives thee; seek better vantage ground and from the heights discern the perfect unity of faith in all. Trust thou that same power which each Titanian mote in dancing sunbeam trusts, each blade of grass and wind-blown seed upon the main; trust thou that which nebulous nodules trust, amid chaotic origins, in rearing the spheres and constellations of revolving space; and thou shall learn to live contentedly upon the nursing bosom of immortal hope, and from defeat and disappointment rise with unconquerable power.—Henry Frank.

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A STUDY IN PSYCHOLOGY.

The infant prodigy, Pepite Rodriguez Ariola, who was born in Ferral, Spain, and whose portrait is herewith presented, is attracting much attention from psychologists all over the world. As was mentioned in the October number of this magazine, says the *Psychic Digest and Occult Review of Reviews*, Pepite was presented to the members of the Psychological Congress recently convened at Paris, by Prof. Charles Richet, professor of psychology at Sorbonne. Many of our current exchanges have given accounts of this case, among which we notice *The Humanitarian*, published in London, which gives a full description of the phenomenon under the heading, "A Problem in Psychology," by Frederick Lees.

In the *Literary Digest* of October 20 the following description of the case is given:



"The new musical prodigy spoken of in our columns October 6 has astonished Paris and seems certain to cause amazement throughout the world. At the psychological congress held in Paris in connection with the exposition, two scientists introduced to their colleagues and the audience a Spanish child, three and a half years of age, who not only plays, but composes remarkable music. This prodigy, Pepite Rodriguez Ariola, is a Spanish youngster who is small and delicate for his age and looks rather girlish. An account of his appearance and performance before the congress is published in the Parisian papers, and we gather from them the following almost incredible facts:

"Pepite has never had a music lesson in his brief life. When but two and a half years old, he astonished his mother by repeating, with considerable accuracy, taste and understanding, a fine sonata which he had heard her play. Since then the piano has been his favorite toy, and he has not only imitated his mother successfully, but has originated compositions of his own, developing melodious themes and giving them a suitable setting. He plays and composes without notes. He improvises and retains his improvisations in his memory.

"At the congress he was asked to play what he liked. He first performed a military march of his own, dedicated to the Spanish king; then a habanera, a mazurka, variations upon an original melody, and, finally, the Marseillaise with a novel accompaniment and curious ornamental harmonies. Musical critics declare that all his pieces show as much knowledge of the technique of music as the best composers possess, and the *Temps* says that, in point

of merit, they are equal to the works of the majority of educated musicians. In less than a year, Pepite has acquired, without any guidance or instruction, the mastery of the piano and the production of nearly all the effects it is capable of. His technique is striking, and he plays with a lightness, grace, clearness and beauty of tone that are truly marvelous.

"Yet he is extremely childish in his ways. He likes applause, and after every piece he turns to the audience, smiles, and exhibits innocent enjoyment of his triumph. The psychological congress was greatly perplexed over the singular phenomenon. The future of Pepite it did not venture to predict. Will he be another Mozart and, having begun so early, will he go as far as that precocious genius and be a truly great mature composer in later years, or will he remain in his present anomalous stage of development and preserve only a memory of the infant prodigy

days? The scientists left the question to the decision of time."

In summing up the case *The Humanitarian* has this to say:

"A word or two in conclusion on the subject of the future of Pepite Rodriguez Ariola. Will he be another Wolfgang Gotlieb Mozart, as so many people have been asking in Paris of late, or will he become the victim in later life of his abnormal musical faculty? Scientific inquirers are somewhat sceptical about the great musician theory. As to the second part of the question, they are fully alive to the danger that Pepite runs, for the history of infant prodigies is full of cases, similar in many respects to his case, in which the abnormality has developed only at the expense of other faculties. In order to avoid this, may a hope be expressed in this place that the wise course adopted by Professor Stumpf of Berlin, in the case of Otto Poehler, be followed in Pepite Ariola's? Dr. Stumpf and others took upon themselves the responsibility of Poehler's education, saw that the child was guarded from the dangers which threatened it. The boy was placed under the care of an intelligent governess, with instructions that his bodily health was not to be sacrificed to his mental faculties, and, above all, that he was no more to be exhibited in public, the results of this being, by the way, most successful, as time has shown. Pepite should likewise be carefully trained, with a view to making him a useful member of society, and, now that the good purpose of presenting him before a body of scientific observers has been served, he should be allowed to live the ordinary home life of his parents, unobserved by the public and unheeded by the press.

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The COMING AGE has been merged into the ARENA, and B. O. Flower, who founded and built up the ARENA, has returned to its editorial department, in which work he is associated with Mr. Charles Brodie Patterson, President of the Alliance School of Applied Metaphysics, author of a number of leading works devoted to New Thought, and one of the most advanced philosophical thinkers of the times, and Mr. John Emery McLean, who for the past year has been the working editor of the ARENA, and prior to that time the editor of MIND. This able editorial staff will be assisted by the strongest and most authoritative thinkers in the New World, who will from month to month contribute their best thoughts to the review which for many years has occupied a foremost position in the very vanguard of the great authoritative magazines of the English speaking world. It is the determination of the present management to restore the ARENA to its old prestige and make it absolutely indispensable to all wide-awake and progressive people. Here is a list of a few contributors to early issues. They are sufficient to indicate the authoritative character of the ARENA under its new editorial management:

Rev. R. Heber Newton, D.D.
Prof. James H. Hyslop, Ph. D.
Prof. Frank Parsons.
Justice Walter Clark, LL. D.
Hamlin Garland.
Prof. George D. Herron.
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During 1901 the ARENA will contain two series of papers which alone will be worth far more than the subscription price to all persons who would keep abreast of the times and in touch with the great work which the Twentieth Century promises to accomplish.

1. "World-Movements of the Past Hundred Years," by Professor Frank Parsons of the faculty of the Boston University School of Law. These papers will treat, among other things, of the Intellectual, Social, Political, and Economical Movements of the Nineteenth Century, and will indicate the trend of civilization, showing the promise of the present and the dangers which beset us.

2. "Laying the Foundations for a Better Civilization," a Survey of the Nineteenth Century with special reference to its influence on Twentieth Century Civilization, by B. O. Flower. These papers will deal with The Material Progress of the Past Hundred Years, the Nineteenth Century as a Utilitarian Age, the Rise and onward March of Physical Science, Progress in Other Departments of Research, How the Nineteenth Century has Laid the Foundations for a Higher Civilization.

While all thoughtful men and women will want to read these papers, they will prove of special value to young men and women, and parents would do well to see that the ARENA for 1901 is placed within the reach of the young folks, even though they make some sacrifice in other directions to secure it. The ARENA, even taken separately, is the cheapest of the great original authoritative reviews published in America. In combination with the LIGHT OF TRUTH its actual cost is but \$1.50.

A WORD ABOUT MIND.

The magazine, MIND, is a large and handsome monthly review, now edited by John Emery McLean and Charles Brodie Patterson (with whom Mr. Flower is associated in the editorship of THE ARENA), and devoted to the New Thought, embracing Practical Metaphysics, Psychical Science, the New Psychology, Occultism, etc. Among its contributors are such writers of international reputation as the Rev. R. Heber Newton, the Hon. Boyd Winchester, LL.D., and Prof. George D. Herron. During the ensuing year Mr. Flower will contribute a series of papers to MIND, it being the only magazine, excepting THE ARENA, to which he will contribute.

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F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, or neuralgia, will send their address to him, at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured. Hundreds have tested it with success.

BOOK REVIEW.

All books noticed in these columns for sale by the Light of Truth.

PEN PICTURES—By Mina S. Seymour, Lilly Dale, N. Y. Price, \$1.10; postage paid.

This is a volume of rare poems, comprising comments on persons and things, and shows the striking personality and style of the author, Robert Burns, Mrs. Seymour being the medium of transmission and the amanuensis. Lovers of Burns will find refreshing reminders of him in this volume.

Echoes from the Shadow-Land—By Agnes Proctor, New York. The Alliance Pub. Co. Price, 75 cents.

Books are sometimes misnamed. This is a case in point. It should be called Echoes From Sunny-Land, for there is no shadow about it. The author is a medium who, she says, received clairaudiently, the poetic effusions of which the book is made up, from a spirit claiming to be Adah Isaacs Menken, and are a sort of sequel to a volume of poems issued before the transition in 1868 of that writer, under the title of "Influcia," and dedicated to Charles Dickens. Miss Menken was a celebrated actress and her biography is to be found in the second edition of her book published in 1888.

The spirit of these poems, prose most of them, is unique in the fervor of their intensity and are of a high order of thought. It is a helpful little volume of 88 pages, elegantly bound with gilt top and gilt lettering.

The Life of the Harp in the Hand of the Harper, by Francis Schlatter (Illustrated), Denver, Col. The Smith-Brooks Printing Company. Price, paper cover, 50 cents.

The mysterious and awful life tragedy of the man who a few years ago raised such a furore in the western states and territories is here given for the most part in the quaint, simple, yet thrilling language of the man himself, Francis Schlatter, than whom no human being since the man of Galilee trod the land of Palestine ever lived truer to the principles of self abnegation. The account of his awful pilgrimage of two years in the deserts, mountains and forests of Colorado, Kansas, Arkansas, New Mexico, Arizona, Texas and California penned by himself while he was in retirement at Hermosillo ranch, is one of the most amazing ordeals of history, and his obedience to the voice of the "Father" who led him through those trackless wildernesses is an example of faith and trust scarcely paralleled.

We may not agree altogether with his simple reference to "Father" as the guiding intelligence of his brief, sorrowful and agonizing career, but there can be no dispute about the wonderful preservation of the man and the vast amount of good performed in Denver, where thousands were cured of their maladies by the simple touch of his hands.

He did his wonderful works after he closed his harrowing pilgrimage. Then he mysteriously disappeared and journeyed seven hundred miles south, where "Father" guided him to Hermosillo ranch, the home of Ada Morley-Jarrett, where he rested for several months and then left for another tramp, since which time nothing authentic has ever been heard of him.

This book was compiled and published in obedience to the healer's commands by his hostess. It contains (1) "The Two Years' Pilgrimage;" (2) "The Fast at Albuquerque;" (3) "The Healer in Denver;" (4) "The Silent Man Speaks for the First and Last Time." Whatever may be the speculations of men concerning the basis upon which Schlatter acted, none will gainsay the fact that this earth has had in these closing years of its

most wonderful century a man who, during the years of preparation and the active career following, lived the life of Christ among men. History is silent as yet, and no tongue has sounded the depths of his simple, trusting soul. Each person who reads his word to the world may have his or her own idea concerning the validity of his claims to being the Christ, and regarding the truth of some of his teachings, but nobody can escape a soul-stirring thrill at the significance of his life and character.

This is the first and only authentic sketch of the wonderful man, penned by himself. The two years' pilgrimage is in his own writing. All who love human devotion to angelic ideals will drink a deep draught from this portrayal of a life utterly without a thought of self, who tramped thousands of miles alone, often through trackless regions, "for the world," as he says, and whose fate is and probably will be shrouded in impenetrable mystery.

A COLLEGE WHERE THE NEW SOCIAL IDEALS SHALL BE TAUGHT.

An editorial in a recent issue of the Boston Daily Globe calls attention to a plan under advisement for the establishment of a college where the new social ideals shall be welcomed. "Among the leaders of the new movement," says the Globe, "are Mayor Samuel M. Jones, of Toledo; N. O. Nelson, the St. Louis manufacturer; Mrs. E. D. Rand, who endowed the chair formerly filled by Prof. Herron in Iowa College; A. M. Todd, of Michigan; Edward Carpenter, the English author; Prof. Edward A. Bemis, formerly of Chicago University; and Prof. Will, of Kansas." The Globe, in cordially favoring the proposed college, says: "The thought of today must change like all things else, and nothing in education is likely to remain permanent. Variety is the spice of education. The old gray colleges must expect healthy competition. They will profit by it." To which Editor Flower of the Arena adds:

Great interest will be felt by the more thoughtful of our people in this proposed twentieth-century institution of learning, where the newer social, economic, and political ideals that are antagonistic to the modern capitalistic feudalism may be discussed, without the professors who are supposed to be in sympathy with municipal ownership and industrial democracy being summarily dismissed.

In recent years many of our educational institutions have received munificent endowments from men whose enormous wealth has been largely derived through the benefits of special privileges and class laws that have enabled them to enjoy the fruits of monopoly. The sequels following at the heels of these gifts have in some instances been of the most alarming character. Men of eminent ability in these institutions of learning, who have spoken their convictions on social and economic subjects and in so doing have had occasion to favor public ownership or control of natural monopolies, have been promptly dismissed; while in other instances ripe scholars, who were dominated by that spirit of justice and the conscience force that made the life and teachings of Jesus so vital, have been driven from colleges where the governing boards were seeking endowments or the patronage of the beneficiaries of class privileges.

The warfare of the representatives of private monopoly has been carried on so vigorously during the last decade that it has served to awaken thousands of the more thoughtful of our people

to the fact that freedom in education, where freedom is most essential to the furtherance of free government as well as to the happiness and prosperity of all the people, is in imminent peril. Hence this movement, which contemplates the establishment of a great college in which the newer social, political and economic ideals may be freely expounded, is imperatively demanded.

Some of the men foremost in this movement are ripe scholars; others are men of means; all are persons dominated by conscience—apostles of justice, freedom, and that higher morality which demands for others that which one asks for himself. They are patriots in the highest sense of the word, ready to make great sacrifices for truth and progress. They are men of faith, who see in the triumphs of the past the prophecy of a brighter and happier age than this old world has ever known; and they are men whose loyalty to conviction has been tested in the fiery furnace. Such scholars as Professor Thomas E. Will, A. M., late president of the Kansas Agricultural college—a Harvard man, whose broad culture is only surpassed by his remarkable executive ability—Professors George D. Herron, Frank Parsons, J. R. Commons, and E. A. Bemis are representatives in a group of thinkers who have been tried and have proved superior to the seductive temptation of gold or fame.

We believe that there are tens of thousands of young men and women in the Republic today who would eagerly embrace an opportunity to obtain a liberal education in a college where in addition to the curriculum found in other representative educational institutions, there should be present that moral enthusiasm and conscience force which have ever proved the most potent factors in elevating the race and calling out all that is finest and best in human nature. There never was a time when there was greater need of stimulating the ethical side of life than today, and there never was a time when civilization reached out more hungrily for the deeper, truer and higher things of life than the present. A great, free, liberal college, dominated by altruistic and spiritual impulses, would speedily become a rallying point for the children of progress. The twentieth century is big with promise and possibilities, and it is an inspiring sign of the times that the moral or ethical impulses of the people are everywhere crystallizing. We believe that a great ethical advance is about to be made all along the line.

WISE LANDLADY.

Understands How to Increase Her Business.

The landlady of a certain restaurant in Brockton, Mass., has increased her business so rapidly that she has had to enlarge her dining room to accommodate the continually increasing patronage. One of her guests gives the reason:

"Every morning she serves her regular guests with Grape-Nuts and hot milk or hot cream in cold weather, and cold cream in summer. I began eating this food and right away began to feel an improvement in my health. I had been terribly troubled with nervousness and dyspepsia and found it impossible to find a food that would agree with me, until I began boarding at this restaurant.

"The new food, in four months, increased my weight from 120 pounds to 145 and I never felt as well in my life as I do now. There is something remarkable in the sustaining power of this food. I have never been able to obtain such results from any other." G. R. Hersey, 30 L street, Brockton, Mass.

"AND HE SAID 'LET THERE BE LIGHT, AND THERE WAS LIGHT.'

The Gospel of Spiritualism.

Letters to The Editor.

Willard J. Hull:

I admire your stand in Light of Truth and am glad to be known as an admirer of your publication. There is no greater man than one who lives true to his conviction, even if it does take subscribers from his paper and bring some words not known as blessings to his ears. With high regard,

LUCETTA J. CURTIS,

South Bend, Ind.

Dear Brother Hull:

My soul goes out to you in the stand you have taken in the Light of Truth. I have been trying to live the life you picture in words of living light for the last twenty-five years, with the Golden Rule as my chart and compass in the journey of life. I belonged to church for over twenty years and can truthfully say that I enjoyed more religion in one month than in all the years of church membership. May you live long to uphold the banner of love and truth before the world, is the earnest wish and prayer of your friend and well-wisher,

B. F. SINCLAIR.

Lakewood, N. J.

To the Editor:—The Light of Truth has some fine articles; the article by Dr. Peebles some weeks past is alone worth the subscription fee. Well, my dear friend, the eyes of many will be open soon and we will all see clearer, and, as we broaden in knowledge we weaken in prejudice. We are entering into the age of justice and the biblical judgment is now in our midst and Christ is here as a shining sun in our spiritual and mental heavens. Not located only in one individual brain, although many will be chosen to have great and holy missions. I speed you in your good work in sending the knowledge to others.

JENNIE RHIND.

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WISE AND OTHERWISE.

The miserable have no other medicine but only hope.—Shakespeare.

"So drink brought you to this," said the ministerial old gentleman; "do you never look back with regret upon the days of your youth and—" "O! don't!" sobbed the poor old sot; many's the time I wisht I could live dem over." "Ah, poor man, there's hope for you yet." "No, dey ain't. I'll never have de capacity I had in dem days."

They are never alone that are accompanied with noble thoughts.—Sir Philip Sidney.

Bronx.—"Did you hear that fellow at the other table call for 'a glass of water and a tooth-pick'?" I suppose that's meant to be funny." Penn—"No, indeed; quite serious. Have you never eaten Schuylkill water?"

Clearly the mold of a man's fortune is in his own hands.—Francis Bacon.

"That," said the low comedian, "was the greatest play-bill of them all." "What was?" asked the heavy tragedian. "Bill Shakespeare."

The finest edge is made with the blunt whetstone.—John Lly.

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THE DESCENT OF MAN—By Charles Darwin; Part IV; Illustrated; 30c.

To those interested in the much-mooted phase of mediumship—"Independent slate-writing,"—so-called, the work of Fred P. Evans on Psychography will prove invaluable. It is a remarkable book. It contains the life and experiences of Mr. Evans—we may say thrilling and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prosaic age has undergone as much as Captain Maryatt's sailors; for a mariner he was before mediumship led him out of his course. His slate-writings are truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in 12 languages on it, while the medium is conversant with one. This book should have a wide circulation; as it is calculated to become a standard testimony in favor of Spiritualism.

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THE LIGHT OF TRUTH

WHISPERINGS.

Where do all the whisperings come from, has become such a question that it can no longer be ignored. We—the world—must know what this is that is speaking to us on every hand; sometimes in the tiniest little whispers, hardly to be classed with sound, so firm and plain that we are compelled to know, hear and think of them. Thoughts come in so quickly and in such a strange manner that we sometimes feel that a spirit voice has spoken to us and told of these new things; we were not in the thought which would be apt to bring them to us, but here they are and what can they be and where do they come from is the question being asked. The questionings come from all classes, the Catholic and the Protestant, the atheist and the believer, and how are they to be answered?

By studying the laws of the church, the Roman Catholic church in particular, and seeing how much stress is put on prayer we can understand how the faithful devotee would become so sensitive that he might hear the smallest whispers of man or angels. When persons are true to their religion and concentrate each day until, for the time, all else is unthought of they are gaining that which will make it possible for them to touch all things with the same powerful concentration; the habit of holding the mind to one point will become so perfected that when they think of a thing, if only for a moment, the mind is held perfectly to the point in view—they are at that place in full consciousness for the moment. When they think of people they come so closely into their atmosphere and in touch with their thought that they often feel what belongs to them; not knowing that this can be done, they take the things which they unconsciously bring from others as their own thought and wonder why it came to them. The church is not mistaken when it declares that great results come through prayer, only they don't know the half.

The intense desire for good which would lead into praying, either for self or others, puts them in line with growing minds, and while they pray those more advanced, who are also desirous of doing good, may send thoughts against the body, which for the time is left without a commander, and they will stick there the same as a modeler's clay clings to the point where it strikes; the body being all mind takes up the thoughts and they grow more and more alive until they become a positive force, then the brain forms them into words and they are given out on the material plane as a new idea. Who will say that prayer has done the world no good? It has been one of the broadest avenues through which the new thoughts have been born and made to grow.

Even if the guardian angels of this earth could have spoken to us in voice and word they could not have done the work that has been done through prayer. The negative mind—people of earth—would not have listened, but felt antagonized and ready to declare war against the new thoughts which they felt were not truth. But when they seem to grow out from their own minds without visible teaching there is nothing to war against. Who could deny his own brain?

"God works in a mysterious way his wonders to perform." When we are wise enough and strong enough to look backward without the condemnation, which has characterized all those who have been first to step from the ranks in the beaten path, we will see that all things were needed and not one could have been left out. All had their use although, many times, hid-

den from the view of man.

The guardian angels of this earth talking to those in prayer is one way in which the whisperings come. There are other ways by which we hear the thoughts of others; thoughts which almost control us, because they come from those who are not beyond wishing to compel others to obey them.

Just lately a case came under my notice where the whisperings were strong and firm, but they did not come from angels nor from afar, but came from one close by. What seemed to be live words or feelings, which were looking for a wording, were heard; through the psychic sense of course, but heard just the same. All at once without warning of any kind a new feeling would come in and be so powerful that for a time it would hold full sway; a fight against it would end in complete silence. He would be held, as by force, from expressing that which his mind would wish to express because of the denial of expression to that feeling which was so much alive but not in line with his highest ideal. Everything would be kindness and good feeling one moment, when the next would be filled with a great load of hatefulness which would take possession of the body and a determined effort not to give it utterance would end in complete silence. No words had been spoken but a new presence would always come in at the same time of the coming of the hateful feelings.

It must have been whisperings from the Aura of the newcomer; on investigation it was found that no ill feeling existed toward him only a general discontent. The feelings which had such a force would come from a disappointment in business, a social unpleasantness or worry about loss in some way; these things would create a condition of mind which was felt by every one who was the least sensitive; they are felt as whisperings of evil and would have found expression by a flash of ill nature, in some form, by one in a less advanced state of thought.

We are so small in our understanding of these things we so often feel, but fail to know the source, yet, so far beyond the old thought of only a few years ago. I say again we must know where these whisperings come from and how we are to gain those we wish and how to be safe from those we do not wish to be influenced by, and the first step must surely be to know when another mind is felt. Even after the mentality has accepted the higher things, it is not always the whispers of good which we hear; the evil of the world will creep in and give us discontent and struggles until we have learned how to control every atom of this physical body. This cannot be accomplished before we have learned to recreate the body and hold it as we wish it to be; we must know how to think the thoughts which will uplift, and make us strong, and how to put out the thoughts which tear us down; we must know what food we need and how to eat it; we must know how to breathe and where to live that all the elements can do their highest in the building. Truly a long task is before the denizens of earth, but every conquest may become a pleasure; when every step is taken in perfect confidence of the good to come, all experiences will give a greater amount of strength and life. No difference how we may dislike the work to be done, studying and analyzing the condition and position which comes to us will mean so much more than it does when every step is a battle. At the present time when we are compelled to look hard to find the cause and the remedy we often feel the work a hardship and many, very many, growls may be found flung along the roadside

where we have traveled.

We need to listen with more care and know that we are being acted upon at all times, by some power which will have its effect. Sometimes the whisperings are consciously sent toward us that we may become stronger, wiser and more completely that which we wish to be. Sometimes they simply exist, having been created by a positive mind without regard to what they may build, either for the one who created them or for those whom they may reach.

Our thoughts unexpressed, in words, have such a power to whisper to our friends in the silence and tell them what we hold within, when they learn to read correctly. Thoughts not spoken, only felt, may be sent out in whispers all around the world—are sent out to intermingle with people and influence their words and actions.

If we feel unkind, irritated or annoyed, the girl who sits by our side at breakfast carries a particle of this to her work and distributes it among those whom she meets. She feels this discontent and gives it expression in her own individual manner; perhaps the feeling of irritation in us will cause a downcast feeling in her; she will feel the weight and her nature will respond with a fit of the blues. Every person she meets in business or socially while she is under the influence will feel a different effect from her than they would if she had not come under the shadow of our feeling, and it will not stop here, but each one affected by her downcast feeling will affect others differently from meeting her, and so our influence rolls on. Of course we too are influenced by each person we meet in some way; if we are the more positive of the two, then the other feels us more; if we are the negative one, then we feel what may live in the other's atmosphere. If the person who sits beside us is too strong to become subject to our feelings, then we will either feel the evil feelings sent back or feel the struggle she will make to rise above our unrest, but the influence goes on traveling among friends and foes alike, while we are unconscious of the work being done for good or evil.

We have been taught to think ourselves so little—a mere worm of dust—when in fact we are so great that every feeling encircles the world, whether we will it so or not, we are a power mighty to work, with feelings, words and actions. How much we need to think on our own greatness and the work we are doing, as well as the work which others are doing, and we are able only to catch in whispers.

LUCETTA J. CURTIS.

A QUOTATION AND AN APPLICATION.

Editor Light of Truth:

Here is a choice sentiment which I cull from brother William Howett's "Homes of the Poets." It is so good and true as to bear a thousand times repetition:

"If the great sentiment of charity were but firmly imprinted on the hearts of all men and women, but especially the rich and powerful, how soon would the face of this earth be changed, and the vale of tears be converted into a lesser heaven! It is a grand defect of our system of education, for rich and poor, but pre-eminently for the former, that it is not taught that no man can live innocently who lives only for his own enjoyment; that to live merely to enjoy ourselves is the highest treason against God and man; that God does not live merely for himself, his eternal existence is one constant work of beneficence and that it is the social duty of

every rational being to live like God, his Creator, for the good of others. Were this law of duty taught faithfully in our schools, with all its responsibilities, the penalties of its neglect, the ineffable delight of its due discharge, there would be no longer seen that moral monster, the man or woman who lives for mere purposes of selfish enjoyment, that host of gay and idle creatures who pass through life only to glitter in the circle of fashion; to seek admiration for personal attractions and accomplishments for dressing, playing, dancing or riding, and whose life is but the life of a butterfly, when it should be the life of a man—would speedily disappear and be no more seen."

The above, Mr. Editor, is a grand sentiment, from a grand man! To which I think we should pay some attention. As I cast my eyes over the field of spirit culture, I perceive that there are some themes advocated by our societies which have in my judgment no great moral tendency.

I wish only to allude to one point in the catalogue. That is, public, promiscuous dancing at our camp meetings. Pure young minds associating with rough, rude elements, to which they are likely to come in contact on such occasions, are alike dangerous and have no moral recommendation. Parents who seek to rear their sons and daughters to chastity and virtue would look upon this dancing business as highly immoral; of course on such occasions the directors seek to protect the dancers, and shield them from rude contacts and overt assaults.

But cast your mind over the situation, study the character of human nature, then tell the world how much gain there is made to the sphere of morality by the public dances or balls at our camp meetings.

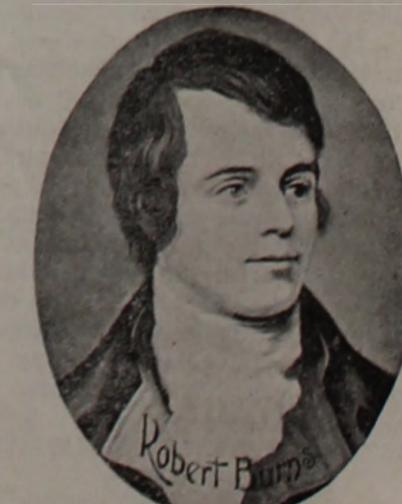
David said, shun every appearance of evil, and to win the approval of the cultured mind and the virtuous heart, we must seek to lop off many evils that have a tendency to demoralize and cater only to the lower gratifications of a selfish life. As Spiritualists we should live in the spirit, act out, and cultivate the fruits of the spirit, and walk in a pure life; and by no way possible seek to follow, or patronize the frivolities of the world, especially such as have immoral tendencies.

JOHN A. HOOVER.

Moorestown, N. J.

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THE LIGHT OF TRUTH

THE NATURE AND PHILOSOPHY OF MEDIUMSHIP.

WHAT IS MEDIUMSHIP?

(From "An Essay on Mediumship" by Professor J. S. Loveland.)

A medium is the means, instrument or agent through or by which something is transmitted from one person, place or thing to another. But we perceive at once that there must be something special in this instrument or agent which distinguishes it from other things. And this specialty or difference is what constitutes it a medium. It is sometimes said, in a loose way, by Spiritualists, that all persons are mediums. In a certain vague sense that is true, but not in any strict sense. The constitutional elements of mediumship inhere in every human being, but not in that specialized condition which constitutes a medium in the technical sense of that word. Mediumship is, as a condition of a human being, an aberration from the normal or balance state of ordinary conscious life. It has been termed an abnormal condition. As to some phases of mediumship, this is true, but as to others, we are as well justified in saying that it is supernormal as to call it abnormal; for it is above or superior to the ordinary conscious status of our common life. And, as we shall see, the physical, mental and moral status of these varying phases of mediumship are essentially unlike; and, therefore, a comprehension of these varying phases is absolutely necessary in order to pronounce a correct judgment upon the value of any system of thought based upon the manifestations of the last fifty years. It is also indispensable in order to discriminate between the different classes of mediums and assign each to his or her proper place in the great work of enlightening the world.

I have already said that mediumship is an aberration from the common, the average balance of our conscious life. It is an exceptionable condition, the same as genius is variant from the average intellectual life of humanity. And it is this aberrant state, which renders the transmission of great physical energy, or occult knowledge through the medium a possibility.

All those phases which go under the designation of physical are included in this category. The rappings, movings or tipping tables—the transportation of things and persons—lifting persons to the ceiling overhead—writing on slates or paper in locked drawers or otherwise—automatic writing—planche, etc., all imply the transmission of some form of energy from the organism of the medium. Another element is usually present in connection with these physical phenomena, and that is intelligence; for they perform a service similar to the characters and sounds of the telegraphic machine; that is, they are signals for mental communication. But there are other phases of phenomena which are purely mental in the sense that no outward signals or symbols are used for the transmission of knowledge, but simply the nervous and mental organism of the medium. This includes the seeing, hearing and feeling, or sensing the presence, feelings and thoughts of spirit persons; or, if you please, alleged spirit persons. I used the qualifying term alleged because we are not arguing the question of Spiritism, but simply seeking to state the great marvel of mediumship.

With this brief outline statement, we are brought face to face with a great question: What is mediumship? What is the nature of the aberration, which I have assumed, from the average balance or harmony of every day life?

Perhaps some are saying, I don't like that word aberration, I want harmony. Aberration in nature is a war of elements, and in the realm of mind it is insanity. Very well; but let us see. Do we not owe very much of our most valuable knowledge to nature's aberrations? Would we have any knowledge of that tremendous potency which we term electricity but for its aberrations. But for the lightning flash and thunder clap, we should know nothing of its existence. Its equilibrium must be disturbed before we even suspect it exists. Where would be our electric battery if Galvani had not accidentally touched the leg of a frog with two different metals? Were not Byron, Poe and some others aberrations from the common standard of thought and feeling? Would you destroy their poetry for the sake of the sameness of harmony? Would you crucify genius for the sake of harmony? Why, the very earth on which we live, and its sister planets, in their revolution round the sun, go wobbling through space in an elliptical orbit instead of a perfect circle. Indeed, the glory of nature is in its continual aberrations. If it attains the harmony of equilibrium at any one point that very harmony produces inharmony somewhere else. The calm and sunshine are the sure heralds of clouds and storms. The glory of summer and autumn are precursors of winter and its tempests. Who would change them? By this disturbed equilibrium of nature we have learned the real character of many of her most wonderful forces. We have plain and valley, hill and mountain, plant and flower, shrub and tree, fruit and grain, dew and rain, frost and snow, sunshine and cloud, and more, much more of the aberrant changes, which make up the beauty and glory of our mortal sphere of being.

So also disturbed equilibrium in the nervous energies, resulting in trance and various sub or supernormal manifestations, has revealed to us the existence and functions of our subconscious life, as related to the energies of nature around and within us. Mediumship is disturbed equilibrium—aberration from the common status of ordinary life; yet, if by means of it we can become aware of the profoundest depths of one being shall we put it one side; or rather shall we not seek to exact therefrom all the wisdom that is possible? Again; if there is promise that we can pierce the depths of the future, throw open the sealed gates of eternal life, shall we not welcome it as the great Revelator for which mankind has been waiting so long? Shall we not greet it as the angel which is to lead us from the gloom and despair of death to the bright sunshine of hope and endless joy? At all events it is worth our careful attention until we have fully solved its problems.

But, as before hinted, this so-called ab-normalism or disturbed equilibrium is one of nature's laws—a primordial law of growth; for, without her harmonies, or lack of perfect equilibrium, there would be the stillness of eternal death. Motion is impossible without disturbed equilibrium. In planetary space, if the lack of balance exceeds a given ratio, we have the extremism of cometary bodies and motion. Man, like his parent nature, follows the cosmic law in all departments of his being. In the human realm analogous conditions to those in the environments, give us idiots, criminals, insane, cranks, geniuses and mediums. But all these variations are as inevitable as that the earth should be a spheroid instead of a perfect sphere. I do not intend to say that the aberration which gives us a genius

or a medium is at all analogous in character to that which evolves an idiot or a criminal, but simply that all were in some particulars variant from the ordinary status of capacity. As we have already seen, the primary phase of Mediumship has largely to do with the physical organization. The higher not only includes the physical, but also the mental or intellectual self-hood. But as all mental activities involve the physical conditions, and are largely modified by them, the first step in our investigation of Mediumship involves a comprehension of physiological conditions and laws; for without the knowledge thus attainable we can not more comprehend Mediumship than we can understand anatomy without dissecting the body.

But here let us notice very carefully that it is one of the cardinal principles of Spiritualism that there is nothing supernatural; hence, Mediumship is only one of the many phenomena of our good mother nature; and therefore it is, it must be, in strict accord with law; and if so, it must, to be understood, be investigated only by the most rigid scientific methods. Let us follow that method. And in applying it I submit the following propositions:

1. Mediumship, in its popular acceptance, means a method of communication between persons in the form with those who have passed out of the body.
2. That this intercourse is by methods somewhat different from those employed by us in our worldly life.
3. But as it is a purely natural process, the means or instrumentalities must be those inhering in the constitution of nature and of man.
4. That these instrumentalities exist in a different degree in mediums from the general mass of the people, though all possess them either in germ or different degrees of development.
5. This mode of conversation, though differing in manner, must nevertheless be analogous to the method used by or between people still in the form.
6. All communications between man and man involve, in some form, vibrations of the atmosphere, or of the invisible, infinite ether, which fills all space and all things.
7. The universe is a duality of substance and energy; or, more strictly speaking, it is a trinity of substance, energy and life.
8. All bodies, simple or complex, are centers of radiation, either of light, heat, magnetism or some other form of energy; and man is sensitively responsive to the impingement of these radiations, just in accordance with the character of his organization.
9. Some of these vibrations are so low in the scale that he does not feel them; and some are so high as to be imperceptible. Different beings, even persons, vary greatly in the degree of their sensitiveness to vibrations.

10. The grand difference between the medium and the non-medium is this; the medium possesses the capacity to feel a class of vibrations which others can not.

Says Public Opinion: "The President's apothegm, 'Let us keep always in mind that the foundation of our government is liberty, its superstructure peace,' has occasioned more comment than any other part of his message." Perhaps it inspired the comment of Tolstoi, who recently remarked to a Yankee interviewer: "You Americans are worse than the Mohammedans. They preach war, and they fight. You preach liberty and peace, and you go out to conquer through war."—The Truth Seeker.

Have you seen our Premiums?

To Mrs. —, 1871,—"I know nothing will make up for such a loss as yours. But you will still have love on earth all around you; and his love is not dead. It still lives in the next world for you, and perhaps with you. For why should not those who are gone, if they are gone to the Lord, be actually nearer us, not further from us, in the heavenly world, praying for us and, it may be, guiding and influencing us in a hundred ways of which we in our prison house of mortality can not dream? Yes! Do not be afraid to believe that he is near you and you near him, and both of you near God. What comfort there is in it if one can give up one's heart to believe it." From Charles Kingsley's "Letters," Etc.—Light.

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THE ARMY OF HEALTH.

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If all the people in the United States, Canada and Great Britain who make daily use of Stuart's Dyspepsia Tablets could be assembled together it would make an army that would outnumber our army of 100,000 by at least five to one.

Men and women, who are broken down in health, are only a part of the thousands who use this popular preparation, the greater number are people who are in fair health but who know that the way to keep well is to keep the digestion perfect and use Stuart's Tablets as regularly as meal time comes to insure good digestion and proper assimilation of food.

Prevention is always better than cure and disease can find no foothold if the digestion is kept in good working order by the daily use of Stuart's Dyspepsia Tablets.

Mr. Thomas Seale, Mayfield Cal., says: "Have used and recommended Stuart's Tablets because there is nothing like them to keep the stomach right."

Miss Lelia Dively, 4627 Plummer St., Pittsburgh, Pa., writes: "I wish everyone to know how grateful I am for Stuart's Dyspepsia Tablets. I suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these tablets and immediately bought a 50 cent box at the drug store. I am only on the second box and am gaining in flesh and color. I have at last found something that has reached my ailment."

From Mrs. Del. Eldred, Sun Prairie, Wis.: "I was taken dizzy very suddenly during the hot weather of the past summer. After ten days of constant dizziness I went to our local physician, who said my liver was torpid and I had overheated my blood; he doctored me for two weeks without much improvement; I finally thought of Stuart's Dyspepsia Tablets (which I had used long before for various bad feelings) and the first three tablets helped me."

They are easily the best all around family medicine I ever used."

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THE LIGHT OF TRUTH

Light of Truth

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I HONOR ANY MAN OR WOMAN WHO IN THE CONSCIENTIOUS DISCHARGE OF THEIR DUTY DARES TO STAND ALONE. THE WORLD, WITH IGNORANT, INTOLERANT JUDGMENT, MAY CONDEMN, THE COUNTENANCES OF RELATIVES MAY BE AVERTED AND THE HEARTS OF FRIENDS GROW COLD, BUT THE SENSE OF DUTY DONE WILL BE SWEETER THAN THE APPLAUSE OF THE WORLD, THE COUNTENANCES OF RELATIVES OR THE HEARTS OF FRIENDS.—CHARLES SUMNER.

VOL. XXVIII.

A new year, a new century, a new volume, these three considerations are timely at this juncture. With this issue The Light of Truth opens its twenty-eighth volume and along with it go many of the profound considerations that naturally come uppermost with the beginning of another century.

Many myriads of humans are contemplating the possibilities of the oncoming time marked by a change in chronology which few now living will ever witness again. It surely is something out of the ordinary to live one's allotted time in two centuries. Millions born today will go the way of life with no personal connection with the century now gone into the valhalla cloisters of the ever living years.

Millions now grown to maturity and acting their parts on the great stage wonder what the future entrances and exists have in store for humanity.

It is a solemn era despite the glad hosanna's that welcome it; and the drama to be enacted must draw some thing of its settings and personnel from the materials, forces, projects and persons now living.

Looking backward over the lapse of a half century the tremendous gains in all that has made material splendor a glory undimmed by any comparison in history, is certainly inspiring. And along with all this have gone the gains in mental and spiritual splendor, but these do not rank with the piles reared to the glory of avaricious acquisition, hence the inspiring causes which pertain to the former are lacking in the latter.

The Light of Truth, taking its cue in the past from the demands of popu-

lar clamor has thrown side lights on the drama so far as the great cause of Spiritualism plays a part, and it has reflected just about what was being enacted, not a palatable record in all respects.

But Spiritualism, or, rather the forces in spirit life having it in charge, has been working along lines of the least resistance and with all the elements arrayed against it within and without, has accomplished far more for the amelioration and betterment of the mortal world in 50 years than had been accomplished by all the intellectual forces of mankind since the emancipation of the human intellect which had its beginning two centuries ago.

To the intellect is due whatever of physical and material progress the world has made during that period. But intellectualism has done nothing comparatively for the soul forces of humanity. It takes intellect to make a Krupp gun, and it takes soul to make an Andrew Jackson Davis. Intellect makes an army of armed men marching to a battlefield to slaughter another army in order that commerce may wring tribute from the brains and flesh of unrequited toil.

Soul makes a Schlatter, who marched alone, barefoot, bareheaded for two years in forests, deserts and mountains in order that humanity might be liberated from the dungeons of greed and ambition.

What of the future! What ought to be done? We have said heretofore that Spiritualists have much, therefore much is expected of them. How much depends on their willingness to do service for others.

We would offer this as a new century thought to the Spiritualists of the world. What would be the effect of a silent prayer uttered by each one that strength of purpose be given you to bless, just to bless each other and the whole world of mortality!

We say that if such consecration was made this new year's time that every whit of our difficulty would vanish, for there is no adverse power that can possibly be arrayed against such a purpose.

It is beyond and above the golden rule for there is neither the affirmative nor negative propositions of that rule of conduct attached to it. Just to bless. O, those words of divine import! God bless you! I bless you! Bless thou me!

Can we do this, Spiritualists? Can hate and envy and calumny and pain be laid aside long enough to give the real man and woman time to bless each other? Can we turn the other cheek, and go twain when compelled to go one mile? Can we at least be made to see the supernal light of those who visit us even though we cannot as yet break down the doors of our prisons?

Who of us can say he is free! You say Spiritualism has made you free! Has it? How can you be free when your fellow, who may be a better man than you are, is in prison?

What if we shall tell you that The Light of Truth opens its twenty-eighth volume with only this one splendid purpose in view for the coming six months! Just to bless and make you happy, whoever you are, wherever you are!

Yet this it is that concerns us most. This simple thing, which by the very penning of the words brings peace and blessing to the writer.

What if we shall tell you, Spiritualists, that you have in no wise taken hold upon this mighty truth which heaven holds and the world prays for, until you use it to bless others, just to bless!

Your intellect will never tell you this, nor give you sight wherewith to see, nor tongue to speak it. Your

souls must be liberated. The world sits in prison, soul prison. If you minister to it how will you go about it? Only by blessing and comforting and loving the imprisoned.

The Light of Truth will carry forward this work. It will be an olive branch, a pipe of peace. It will be of the spirit and not of the letter.

Arrangements are being made whereby a series of papers by leading writers in the realm of the soul shall help warm the frozen sons of men. Also papers on phenomena and the work Spiritualism has accomplished, what it is, and what it stands for.

The various departments now fixtures will be maintained and the tone and scope of the paper constantly improved with one end only in view, to bless its readers.

MEDIUMS' TAX IN WASHINGTON.

Certain prohibitory features of an ordinance regulating "fortune telling," "card reading," and other questionable practices in Washington, D. C., has had the effect of bringing spirit mediums in that city to the rack and raising righteous indignation. It appears there is an outrageous license fee demanded by the commissioners of the District of Columbia from all who pretend to practice psychic arts and the mediums are caught in the drag net.

The National Association of Spiritualists, through its officers, in conjunction with the Washington societies, has taken action in the matter, and as congress regulates municipal affairs in Washington, that body will probably be asked to modify the law when it meets again. We feel that the Banner of Light hits the case about right where it says: "If the true and tried mediums of Spiritualism must pay ten dollars per week for the purpose of exercising their heaven-bestowed powers, then in the name of justice, let every clergyman be compelled to pay the same sum. The mediums are the exponents of the truths of the religion of Spiritualism, hence are religious teachers as much as are the clergymen of the other denominations."

CHARLES BOEBINGER.

Charles Boebinger, an old Spiritualist, although in the prime of life, was killed by an electric car near his residence in Avondale, Cincinnati, O., on December 21st. His remains were buried with Masonic honors on the 24th and a large concourse of friends and acquaintances witnessed the rites. Mr. Boebinger was the senior member of the Boebinger Hardware Co. of Cincinnati, and was known far and wide as a jovial, kind-hearted and sympathetic man. He was an old reader and a friend of the Light of Truth and all connected with it. He leaves a wife and little daughter to mourn his physical absence, but in the spirit they realize that he has only gone before, although crushed out in this heart-rending manner.

The abduction of young Cudahy, son of a western pork packer, and his ransom for \$25,000, opens up a new form of industry in which millionaires will probably be keenly interested. We are up to the kidnapers' trust.

Are you the only Spiritualist in your town? The Light of Truth will furnish you with the cream of advanced and Spiritual thought to fire at your neighbors and friends.

The Brooklyn Philosophical society and the Manhattan Liberal club are preparing to celebrate the coming anniversary of the birth of Thomas Paine January 29.

ON SOME WAYS TO GAIN WEALTH.

Of late there have come to this office a number of letters containing the writers' disappointment in Spiritualism, and their chagrin over their failure to achieve success and wealth by following the advice of spirits. To such an extent has this evil grown that a word of warning and counsel from our standpoint is deemed necessary at this time.

That there are instances where money and property have been secured in this way is well known, and that there is no surety of success in relying on such information is equally well known. In fact the failures outweigh the successes ten to one, hence in judging these methods of obtaining wealth even from the standpoint of material ambition and the acquisitions thereof, they stand condemned.

In a word, such practices form no legitimate part of Spiritualism and should not be identified with it. We can imagine and even cite instances where great and lasting benefit to large numbers of people, in educational ways, could have their physical impetus in securing natural wealth by the direction of spirits, and in this way justifying the means by the end sought after and obtained. And it is under conditions such as these that a practice of this kind has some palliation.

But where men start out to secure wealth, as they do in scores of instances at the dictation of spirits, and with no other purpose than a selfish gratification, their success or their failure should be in no way allied to or identified with Spiritualism.

It is well to rely on the inspiration, guidance and counsel of the spirit world, but that guidance does not take the form of enriching the believer in that which is and ever has been the crowning curse of this world, the damnable dollar. Spiritualism is here to supplement the experience of heaven and of mankind along lines that bear directly and always upon the eternal verities of the soul, the real man who lives forever in spheres where the blight of material wealth is unknown.

So far as economic methods, governed by rules of righteousness, are concerned in it, Spiritualism points the way whereby justice shall obtain in the earth life and all of God's creatures live as He and His laws in Nature intended. It sounds an unerring note in that respect, and it forever discredits and condemns the outrages heaped upon the masses by the arts of superior cunning and strategy in the hands of the money gods of this world.

But there it stops. Eternal and divine principles can not be inveigled into the cupidity which besets individuals.

The Spiritualist is he who improves his mind, not his purse. To our mind it is better to be penniless in pocket than to be penniless in soul. The acquisition of wealth for its own sake can not be defended on any postulate of the Spiritual philosophy. Moreover, the energies thus employed invariably shut out the finer forces until they become atrophied, and we have that rapacity which makes parsimony a virtue and writes the word uncertainty on the brow of every toiler.

Spiritualism is love or it is nothing. It is the message of high heaven, the vast congeries of immortals, to the brutish satyrism of this world, or it is nothing. And the man and woman who takes it up for any other purpose than as a leverage to the highest cultivation of the mind, the unfolding of the sweet and gracious powers of the soul within, will fail to realize what it is they have conjured up from the deeps of God.

THE LIGHT OF TRUTH

EDITOR'S QUESTION BOX.

Would not the term Love be better under all circumstances than the term God?—I. M., Pagetown, O.

The terms are interchangeable and signify one and the same thing. Some people say railway and some say railroad; distinctions without differences. A thousand and one similar synonims occur in our language. Misapprehensions occur in using God or Love as applied to the Deity. Some people's biliary ducts immediately clog up when you mention God, while others think you want to start a harem every time you speak of love.

And yet God is Love and Love is God. But we must not confound God with cyclones, wars and acts of congress. We can not see Love or God with the eyes of our neighbors. We can see them only as we contemplate the glory and power, and beauty of our own natures. That which is sweet and pure within ourselves will have a reflex action on all we behold outwardly. All is within. The kingdom of Heaven, God, Love, Hate, Hell, all are within. Purify the temple within and there find Love and God.

Will politics ever better things in this country?—P. E., Pittsburg, Pa.

No. Politicians never bettered things in any country. Statesmen have done so in the past, but what few statesmen are in existence today count nothing in the maelstrom of greed and ambition. The power of gold is the real power of government and gold knows no party, country or God.

But God knows gold and they who reckon without the unchangeable retributive laws of the spiritual world forget Chaldea, Egypt, Greece and Rome.

Is reincarnation a fact?—S. C., Hot Springs.

Reincarnation, as it is called, is a modification of the ancient doctrine of transmigration taught by Pythagorus and his followers, and has been revamped in one way and another down through the ages, until it has established itself as a comfortable and well fed barnacle on the ship of Spiritualism, and is in every way up to date.

The logic of reincarnation is the only thing that justifies it, but logic proves nothing where the premise is weak or faulty.

Reincarnationists for the most part admit that there is no premise in biology (the science of life in its widest acceptance), for the deductions they draw by logic and philosophy, hence, reincarnation cannot be called a fact by those who deal in facts susceptible of whole or partial demonstration by right reason and corresponding logic.

There is a way of proving that under certain known conditions bioplasm will transform protoplasm into a man or woman with an identity that persists as a living, conscious soul beyond death and throughout eternity in spirit. In fact in bioplasm we are to look for the nature and possibilities of the immortal soul.

But there is no where any basis for proof that Senator Hanna is a reincarnation of Nebuchadnezzar, or that Sesostris is living out an old Karma under the name of Willard J. Hull.

What do you think of this question: "Shall Spiritualists have a church?"—L. B., Louisville, Ky.

There is absolutely no hope for the working forces of Modern Spiritualism so long as veneration, reverence and fidelity to the promptings of the soul are held back or crushed out by the polemics of intellectualism. Religion is the echo of God in man, and its consolations and its utility are divine always and nothing but divine. There must come into the movement a religious fervor and consecration based on an ever present conviction of spirit return, and the inspiration which fol-

lows the upliftment of the soul. If Spiritualists are to have a church they will know of it by the tendency of thought here and inspiration from the Beyond.

But this church will not be paterned after the sepulchers filled with dead men's bones so long a menace to personal and collective liberty. This church will lead, not follow and be beaten into sensibility.

The idea of organization involves cohesion of forces. Without this cohesion nothing can ever be accomplished. The hard experience of Spiritualists as a working body is teaching them the futility of cross purposes, the waste of energy and means in their employments.

We want to see the church of the spirit, not the church of silks, satins, scarlets and velvets. We want to see homogeneity rather than diffusion of our forces. If this shall come under the name of a Spiritualist church, let it come. Terms amount to little so long as eternal principles are subserved.

We are not of those who are afraid that sectarianism will follow a co-operation of this nature. We give the Spiritualists credit for sense enough to steer clear of popes, prelates and parvenus.

But we do hail the growing conviction that our need is the religion of Altruism, and a fervor that shall coalesce all good willing men and women in the bonds of fraternity and peace.

ALFRED RUSSELL WALLACE ON SOCIALISM.

In an article in the New York Sunday Journal on "Social Organization In the Twentieth Century," Professor Alfred Russell Wallace, the greatest living naturalist and a Spiritualist, has this to say on the economical situation. It is needless to say that The Light of Truth endorses every word of it and at this, the opening of the century, it reads like a foreword to the new book of the social life:

"The crowning disgrace of the Nineteenth century—that with a hundred-fold increase in our powers of wealth, production adequate to supply every rational want of our whole population many times over, we have only succeeded in adding enormously to individual wealth and luxury, while the workers are on the average as deeply sunk in poverty and misery as before—must be abolished forever."

"I am myself convinced that the society of the future will be some form of socialism, which may be briefly defined as the organization of labor for the good of all. Just as the post office is organized labor in one department, for the benefit of all alike, so all necessary and useful labor might be organized for the equal benefit of all."

"The majority of our people dislike the very idea of socialism, because they think it can only be founded by compulsion. If that were the case it would be equally repulsive to myself."

Socialism, and its higher significance, Altruism, can never come through compulsion. It must come through faith in the spiritual forces and intelligences of the Universe and through education of the people in the principles of right reason and right living.

The purpose of life is to bless. Life is blessed; all things are blessed in their nature. Violence to the nature of things causes evil. Let us bless and not curse. The soul is the real man, not the corporeal structure he lives in, and the soul is blessed when it blesses.

THE PITH OF EDITORIAL WRITINGS THIS WEEK.

Colonel Simon P. Kase, whose transition lately occurred in Philadelphia, Pa., has left quite a portion of his estate to be devoted to the promulgation of the principles of spiritual philosophy, and to erect a temple for the use of Spiritualists, and has set an example for those who have an abundance which they cannot take with them to be used in the promulgation of the spiritual philosophy.—Religio-Philosophical Journal.

That the fullest joy may come to you this Christmas, that the sweetest harmony may steal into your soul, leave going to church for this Christmas morning and pay a visit to someone you know is in need of help or of sympathy.

Instead of putting your contribution upon the cloth-lined plate, and taking holy unction to your souls, pass the sum on to some struggling widow or poverty-stricken family, that they may in some measure taste the richness of your blessings.—The Two Worlds.

There is no way by which we can enter the kingdom of heaven except by Love's way; all other ways lead away from that kingdom, and though we should travel all conceivable ways throughout all eternity, we would never reach it. Love's way is always close at hand, no matter how far we have gone on other ways—at any time we can step to Love's way, which leads direct to the kingdom of heaven within ourselves. Love is the only real, lasting power in the universe, and the simplest may attain this power. All that we have to do is to live Love. This will bring to us everything that we need.—The World's Advance Thought.

From the pages of history it can be seen that man first prayed through fear, then for a favor, then in thanks, and perhaps is now praying out his love for the Infinite. If the average prayer were to be analyzed, fear would be found to be one of its chief inspirers, even at the present time. If men want money, they pray for it; if they wish to gain a victory in the courts of law or upon the battlefield, they pray for it—in fact, prayer springs from self-interest in whatsoever way it finds expression. Is there not a higher attitude of mind than this? Is not Altruism the truer principle? When the good of others is the aim of man, this will be a happier and better world, and prayer will be changed to helpful service of those who need aid.—Banner of Light.

The appeal made by Professor J. H. Hyslop, in the December number of the Arena, for the permanent endowment of the society Psychical Research, is one which should meet with hearty co-operation. It is true that this appeal is not made to Spiritualists, but to all truth-lovers, and among these we certainly deserve to be counted.

Resent it as we may, the fact still remains that in no other way than that pointed out by Professor Hyslop will the truth concerning spirit return, as well as many other questions connected with it, be definitely determined, to the satisfaction of intelligent persons, unbiased by previous prejudices. We should therefore do all in our power to assist the earnest efforts

A bill will be introduced into the Wisconsin legislature forbidding the marriage of people of unsound mind or having inherited diseases. It provides for an examining board which must pass upon candidates for matrimony before license can be granted.

The Denton brothers of Wellesley, Mass., sons of William Denton, have been giving a free exhibition in Madison Square Garden, New York, of their collection of butterflies, which attracted attention at the American Art galleries, Paris exposition.

Careful inquiries made in Polynesian Islands, in New Guinea, and West Africa, indicate that typhoid fever does not occur in those regions, but seems to be a by-product of civilization.

The Parisian woman whose husband killed himself on the birth of his thirteenth child has some reason to be thankful for an unlucky number.

They say that a wooden leg made of oak never produces a corn.

which are being made by a few well-known men, who appear to be candid, fearless and sincere seekers after truth. So long as they are hampered by a lack of funds, so long will their investigations be meagre and as unsatisfactory as heretofore, and we can hope for no absolute settlement of disputed questions.—The Cassadagan.

Christ is never a man or person. Christ is a principle, and is never chosen or appointed, because of any certain person or man. When this Spirit is reached in a man so it has full control, it rules and judges because that is his eternal position. It is the same office he holds in man, after man enters Spiritual life, as reason holds in the intellect of the one who is a full-grown intellectual man, but not yet born into his spiritual nature. Reason is supreme judge on that plane of existence, for it has been so ordained by the law of Life. Now suppose a certain man, who has entered this plane of unfoldment, into the intellectual nature, claimed he was the appointed or chosen man to judge and approve or condemn them for the right or wrong of their intellectual actions. We would say what a fool; for we know that reason is a principle in the mind, which is given the right to decide and judge over the intellect, and any one who finds the principle and lets it rule, is as supreme as any other man. Therefore there can be no man especially appointed to rule over others in the capacity of reason. Only he who is the most faithful to this principle of the mind, called reason, is ruler or judge, and there is no respecter of persons. So also it is with the Christ. Christ is that principle in man's spiritual being which is the Judge and ruler of all else in the spiritual nature. He is crowned Lord of Lords, and King of Kings.—Spirit Fruit.

Dr. Heber Newton, to whom we have occasionally referred as an influential Episcopal clergyman in New York, continues vigorously his enlightening work as a spiritual rationalist. On all the great subjects of religion and theology he stands in New York very much where Canon Wilberforce and Mr. Haweis stand in London:—none of them lingering behind with the mediæval interpretations of the old creeds, however bothered they may be with the burden of the old words. In fact, the teachings or suggestions of Light on these great subjects are, so far as we can see, precisely those of these advancing men.

This is especially true of the vital subject indicated by the words "Inspiration" and "Revelation,"—a vital subject with us, as we have always held that separate opinions are of but little importance compared with the great thought which lies at the fountain head. In the unceasing struggle for truth, we would make an obscurantist a present of all the old dogmas if he would only leave with us the admission that God still inspires the human spirit, and that the Heavenly Father can still guide His earthly child. Admit that, and the struggle is over: admit that, and we are free to shut the book and enter into the sanctuary of the soul: admit that, and it not only becomes our right but our urgent duty to revise all faiths in the light of the hopes, the shinnings and the inspirations of our day: and then the battle is won.—Light.

A MORNING THOUGHT.

What if some morning, when the stars were paling,
And the dawn whitened, and the east was clear,
Strange peace and rest fell on me from the presence
Of a benignant spirit standing near;

And I should tell him, as he stood beside me,
"This is our earth—most friendly earth,
Daily its sea and shore through sun and shadow
Faithful it turns, robed in its azure air.

"There is blest living here, loving and serving,
And quest of truth and serene friendships dear;
But stay not, Spirit! Earth has one destr—
His name is Death; flee, lest he find thee here!"

And what if then, while the still morning brightened,
And freshened in the air the summer's breath,
Should gravely smile on me the gentle angel,
And take my hand and say, "My name is Death."
—Edward Rowland Sill.

Every soul is potentially divine.

THE LIGHT OF TRUTH



Address all Communications for this Department to its
Editress, "Aunt Rose," Box 65, Rollin, Mich.

LITTLE WILLIE.

They cut pa's trousers down for me; I don't get nuthin' new;
I have to wear his old coats cut, his old suspenders, too!
His hats and shoes don't fit me, but I s'pose they will some day,
And then they'll come to me instead of being thrown away!

My sister Grace is twenty-two,
And she can sing and play,
And what she wears is always new—
Not stuff that's thrown away!
She puts on style, I tell you what!
She dresses out of sight;
She's proud and haughty and she's got
A beau most every night.

I never get new things to wear; I'm just a boy, you see,
And any old thing's good enough to doctor up for me!
Most everything that I've got on one day belonged to pa—
When sister's through with her fine things she hands 'em up to ma!

—Selected.



FAY MARTINDALE

Is a little western sprite to whom we are indebted for the above portrait of a sweet face and the following biographical letter which accompanied it:

Wichita, Kan., Nov. 24, 1900.

Dear Aunt Rose:

I have been reading the letters on the children's page and like them very much, and now I have made up my mind that I would write one, too. Inclosed you will find my picture and biography of myself.

I am 9 years old. I was born in the country, on the 7th of April, 1891, in Cowley county, Kansas; in the following June we went to Wyoming. The first three years of my life were spent on the A. K. horse ranch, and the name of the ranch was the Moorcroft ranch. And then we again moved to Kansas and it has been our home ever since. We now live in Wichita. I have been able to see the spirits ever since I was 5 years old. I go to school and am in the fourth grade. Mama and I have our home circles and I wish to be a good medium. I have attended the Spiritual camp meetings ever since they began in this part of the

country. I have only missed one, and it was there I met Moses and Mattie Hull. They gave presents to all the children who attended the camp that could write their own names; to me they gave a book called Mattie. We children all loved Mattie Hull. I had lots of fun during the camp at Winfield, when Moses and Mattie Hull were there. Now I will close for this time. Your loving niece,

FAY MARTINDALE.

How lovely it is for you and your mama to hold your home circles, and thus give welcome to the dear arisen ones who are ever striving to strengthen and uplift with their inspiring influences, and then what abiding pleasure it must afford both them and you that you can see and recognize them. We shall hope that you will tell us more about it ere long and of those who come to you. Can you also hear them?

Aunt Rose has also been privileged in meeting Moses and Mattie Hull at camp, and so can readily imagine how she won all hearts and how much their gift is prized by you.

Your letter was written so very neatly that Aunt Rose appreciated it much, and trusts that our little Fay will often be with us in future.

Philadelphia, Dec. 6, 1900.

Dear Aunt Rose:

I always like to read over the letters that the children send to the Light of Truth, but I never found one from Philadelphia, so I thought I would write and tell you something of our Lyceum. I and my brother are attending every Sunday, rain or shine. We have quite a long distance to go but we never miss. Our teacher, Mrs. Cadwallader, gave me a golden badge for good attendance. I hope my brother Robert will get one this coming year, as he was sick last winter and couldn't go every Sunday. We feel very proud to belong to the First Association of Spiritualists of Philadelphia, which was founded in the year of 1852.

We often have entertainments for the Lyceum and I am always glad to play a selection on the piano or recite a poem.

Dear cousins, now as I am a stranger, I will just say that I am 10 years old in February. I have only one brother. He will be 8 years in June and his name is Robert. Now I will close, with best wishes to all. Your new cousin,

FRED'K SIGMUND.

It gives us great pleasure to welcome such enthusiastic little lyceum members as yourself and brother, but then with such an earnest worker as Mrs. Cadwallader for your teacher you could hardly fail but become interested, could you? We shall be glad to hear all about your meetings and entertainments.

Aunt Rose appreciated your neat let-

ter very much. I am sure if her little friends realized how much extra work they made her do in copying their letters, they would try very hard in future to remember that none can be published until they are written plainly and only on one side of the paper.

St. Louis, Mo., Dec. 7, 1900.

Dear Aunt Rose:

My papa takes the Light of Truth and I like to read the children's page. I am a little boy nine years old. I have one brother. His name is George, and two sisters, Fern and Alvenia. My mama is a young medium. At first she got automatic writing, but now she is clairvoyant and clairaudient. She attends circles every Friday evening.

As this is my first letter I will make it short. If this letter will come in print I will write again. Your loving nephew,

PAUL CALDWELL.

P. S.—Where do the butterflies go in winter?

Do you attend the circles with your mama, Paul, and will you not tell us more about them?

As to the butterflies, they are far too frail to survive our long winters, but although their little lives are of short duration, yet from the tiny worm, with its velvet coat, through all its successive stages of caterpillar growth and new garments, each more satiny than the last, until finally it dons its horny arrow and suspends itself in some secluded nook to wait—sometimes in a few days and sometimes not until another summer, the great and glorious transformation to butterfly existence—they form a most fascinating study. Soon it lays its eggs (and dies) which a few warm days only are required to hatch; these again producing minute caterpillars, and thus the round of nature's course begins again.

New York City, Dec. 10, 1900.

Dear Aunt Rose:

I have a sister 11 years old, her name is Lillie. My name is Gladys, and I am 8 years old, and every time we come to see grandma she reads all the children's page to us and we love it all, and I wanted to write a letter to you, and she said I could. She lives in New York, and we live in Brooklyn. My grandma has a spirit, Lillie, who comes and talks to her friends, and sometimes she talks to us. Now I must close, with love to you.

GLADYS MOORE.

Your love for our page is much appreciated, Gladys, and of course we would expect grandma to let you tell us about it. You must have very nice times visiting her, and will you not write us sometime of what spirit Lillie tells you when she comes and talks?

Dear Aunt Rose:

You see I must use the loving title that the little ones use, knowing no other.

I am sure all those interested in leading the young minds in the way of truth must thank and bless you for the great work that you are doing, and only in eternity will you ever realize its beauty and its service for good.

Dear little Gladys is a child whom all love. When only 2 years old her mother had promised to take her down town with her, but before they started the father coming home, they decided to go out together and left Gladys for her nurse to take out to the park. But the child was heartbroken, wishing to go with her mother, and cried, refusing to be comforted. I left my library, and going to her, took her in my arms trying to comfort her, but in vain, till all at once between her sobs, she said, "Grandma, Electa, who is Electa? Who is Electa?" I told her when grandma was a little girl she had a lovely sister who went to live with the angels, and I said, "Is Electa

wiping little Gladys' tears away?" She said, "Yes," and stopped crying. Soon the sobbing also ceased and she was laughing as bright as ever, and went to the park with her nurse.

She does not see and hear or get things that way usually, but that was so beautiful as the spirit Electa was a remarkable child when on earth, and I had never had her name given me in all my wonderful experiences, but both of the children seem unconsciously to live in touch with the angel world.

I am sorry that Gladys has written her letter as she has, but she wanted you to have it, so I send it to you, and your great love in and for the children will make all excuses.

I am sure you will forgive this long letter. My life for some years has been given to this great truth, but never in public work, and one of my great joys has been the great change in The Light of Truth. I am sure it is of highest powers produced. All spiritual souls will rejoice in it.

Yours in all truth and love,

MRS. M. E. WALLACE,

222 W. 59th St. New York City.

Thanks, many thanks, for the high estimation in which you hold our humble efforts. We can but weave as seemeth best and trust that the pattern be there, e'en though it oft appear dim and shadowy.

We thank you also for thus making us better acquainted with Gladys. Surely none could doubt the verity of Mrs. Stowe's belief

"That ever round our head
Are hovering on viewless wings
The spirits of our dead."
when receiving such assurances from the Lips of innocence.

Of course I am very thankful when the children can write plainly, but never discourage them, please, from sending whatever they wish, for we always remember that a little hand has labored, very hard perhaps, to fashion the strange characters that convey thought which even older minds often find quite difficult to make assume their proper form and place.

Never fear but that your long letter was much appreciated with all its sweet influence of love and good-will, and only hope that we may ever claim a portion of your interest and thoughts.

Madison, California.

Dear Friend:

Can you tell me anything of The Psycho-Harmonic Scientist? Has the editor moved from Pueblo, Colorado?

I hope he will begin again to publish his journal. I miss it very much. I very much enjoyed reading it, and I would not part with one of the back numbers for one hundred dollars. Please answer in Light of Truth.

With love to you and best wishes, Aunt Rose is sorry to have to report that after making diligent inquiries she has been unable to find out anything concerning the journal you prized so highly, but should she meet with better success in future, will immediately so acquaint you.

We have wondered much why we were not again favored with a message from our little Wonder Wild, and hope that you will, ere long, write more at length.

Contributors will please be very patient, for our page is small, and with so many kind friends all must await their turn. This being the children's page, their letters always take precedence, but these, too, have been unavoidably delayed of late, an occurrence that we much deplore and hope to correct soon.

C. L.—Your Christmas story would have been very acceptable had it not been received too late. The other will appear, as also yours, Nellie Blye.

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A frosty night is a good reminder that The Light of Truth ought to be on your reading table.

THE NEW FAITH—ITS SPIRIT.

It is recorded of James Russell Lowell that on being asked "What is your religion?" he replied, "It is the religion of all sensible men." "What is that?" "No sensible man ever tells," was his answer.

"What is religion? 'Tis to go To church one day in seven, And think that we of all men know

The only way to heaven."

Do we of the new faith think we know the only way to that inner harmony that we call heaven? I hope not, and yet we have a faith so full, so rich, so adequate to the reason and the wants of mankind that we cannot let the world outside alone. We want "all the world and the rest of humanity" to come in and share "the feast of reason and the flow of soul."

The spirit of a deed is the temper that actuates the deed. The guiding, shaping tendency of the action or movement. The "spirit of '76" was patriotism—freedom. The spirit of a man is the life purpose of the man. The set current of his motives. Is the spirit of this New Faith Truth? Love? Good will? We say "God is Love," and it must be fatal to leave out of the system the spirit that corresponds with it. For the system cannot in such case do itself justice.

Let us be consistent, be loving in disposition. One holy, noble life is more persuasive than a generation of scholars. There is no argument so convincing as character. We seldom appeal in vain to examples of humanity, fidelity, patience, loving kindness.

We believe in taking Truth for authority, not authority—i. e., human authority—for Truth.

We believe in divine reason applied by the spiritual mind. Spirituality is the condition of that insight which discerns truth. Many men look on "logic" and "reason" as if they were convertible terms. Now logic has much to do with our conclusions. But reason has most to do with our assumptions, the premises. If our premises are false the best of logic will not give us truth in the conclusions. For truthful assumptions we must depend largely on our intuition, our spiritual perceptions of truth.

Many of the younger students of science seem to believe that unintelligence when manifested through matter may be the sufficient cause of the noblest intelligence that we know.

Their emphasis on perception and neglect of super sensuous insight—or Reason lands them in this error.

The spiritual mind in its reasoned thought associates mind with the inner Light, life, love, spiritual attraction—i. e., God, the central, sufficient Reason—the Living Cause. This is the highest intelligence which he knows and hence he believes and teaches that Spirit or Light is the cause and living substance of the noblest created intelligences.

Creatures which are the outcome of creative law acting under dark conditions are not bright and specially intelligent. Intelligence increases as spirituality increases—as Spirit Light prevails. It appears that this Light has blended its power through the darkness to bring forth man as a creature capable of knowledge, capable of coming into rapport with Perfect Intelligence which is Light.

Evolution indeed shows the mode not the substance of this creation. It exhibits the series of modified forms but not the inner life. This is manifested through form, but is never perceptible as form. The senses do not give us spiritual or metaphysical truth, but we reach by intuition that which is inaccessible to sense.

Given a great body of knowledge,

we may subtract from this knowledge all the ideas of experience. If there were no remainder the result would be skepticism. But if there is a remainder, what then? We find the remainder to consist not of accidental ideas, but of necessary ideas; ideas without which sensible experience can have no meaning.

We of the New Faith, gladly concede that there have been good and noble lives in all of the churches, in spite of the deceptions of priesthood. But ecclesiasticism is not suited to the needs of this progressive age and land. Men fascinated by the goodness of special lives have forgotten to look at the spirit which produced it. They have been willing for the mere sake of the goodness to take without question what passed for Truth, overlooking the fact that the goodness itself was often narrow, bigoted in spirit and much less than human in its form.

Saint Carlo Borromeo would burn a heretic, that is an earnest Protestant or spiritual non-conformist, at the stake. As indeed his professional predecessors crucified and burnt Jesus ages before, for preaching our modern spiritual doctrines. But we have found a better way. The New Faith rests—as regards its material side—on the doctrine of evolution; not in dogmatic form, not pretending to define it in geometrical terms, but accepting it in its broad and lofty significance, it says that is the mode of divine creation. That man is the highest that has come forth from the inner life of all things, and is under the control of the great, mathematical, positive minds of the cosmos. That through mental or spiritual creations God brings vital sparks of spirit, intelligently organized into rapport with His mind. Divine mind becomes apprehensible, knowable by the spirit in man through first knowing material things. Materialities being the antithesis in nature to the spiritualities. For we learn to know through polarities or opposition. Contrast is the fathering condition of knowledge.

It is a large work that we have entered upon and must be done in a spirit of love and patient kindness.

"Did you ever wake in the early morning when it was yet quite dark, you could see nothing not even your own hand; and then lie watching as time went on till the light came gradually creeping in at the window? At first you could just distinguish the dim outlines of the furniture—then you could tell the white table cloth from the dark furniture, and then by degrees all the smaller details—the pattern on the wall paper, the different colors of the objects till at last you see all distinctly in broad daylight." So it is with the inner sunlight of the spirit. The sunlight of Nature is only a symbol, a suggestion of the Light of Truth. It is thus that through the senses men graduate into the knowledge of the Spirit of Truth. It mounts from effects to causes.

It is persuaded that from the very beginning things have been working out gradually into intelligent form, into beautiful shapes, varied uses and loveliness and power. It contends that the world of humanity began at the beginning—not at the end. That the spiritual manifestations in all ages and in all religions were proof of the inner life. The blending of the inner spirit with the humbler orders of life in earthly bodies. That life "climbs to a soul in grass and flowers." That so-called miracles are no more against spiritual law than the "method of fluctuations" is against addition and subtraction.

Its inspiration comes from the Inner life, not from the manuscript records of other men's inspiration. It does not proclaim infallibility. It sees Perfection only in God, and does not pretend to define Perfection.

It sees the work of the supreme will and wisdom in the ordinary texture of the world. Hailing its processes as the visible presence of an inner life—influence, working toward light, order, righteousness, goodness, relative perfection in the individual man and in the larger groupings of societies. Its spirit is not dogmatic or bigoted. It says look for yourself; accept evidence, never deny a fact for the sake of your pet theory. It is not negative, scornful or contemptuous. Its goal is truth—both material and spiritual.

It holds that one of the loveliest passages in the New Testament is the description of heaven, where the seer declares that he saw no temple there. The dwellers had no need of temples! Each was a king and a priest to himself! When men and women are kings and priests to themselves they may dispense with the formality of gathering from Sunday to Sunday, in order to hear others talk about the kingship and the priesthood of the Soul.

They can be better employed in loving efforts to bless God's humbler children in their earthly bodies and lead them up to the Living Light which will bless them. That pours forth on all of His creations an endless stream of love and blessedness.

J. P. COOKE.

"All matter is God's tongue,
And from its motion God's thoughts
are sung;
The areas of space are the octave bars,
And the music notes are the sun and
stars."

Dr. Talkwell is one of the best known men in the city of Columbus and Central Ohio. His sermons, now in book form, by the Light of Truth Pub. Co. contain the ripe fruit of a ripe mind. They are helpful to the struggling and weary hearted.

NAILED THE CHAP.

Her Father In the Same Mind.

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"Please do not print my name."

This lady lives in Prairie City, Ia. Her name can be given by the Postum Cereal Co., Ltd., of Battle Creek, Mich.

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THE FIELD AT A GLANCE.

Lyman C. Howe speaks in Salem, Mass., during January

Julia M. Walton is holding weekly meetings Sunday evening at Odd Fellows' Hall, Jackson, Mich.

G. H. Brooks writes: In January I go to La Crosse, Wis. My address will be 529 Main street, and I should like to hear from towns not too far away so as to arrange for week night meetings, and will respond to calls for funerals. Send all mail and telegrams to my La Crosse address. I am to attend the Lake Helen camp during the entire season.

Virginia Barrett writes—I labored in Marquette, Mich., the past month with good success. I have the honor to be the first medium to give public lectures there in the city's history, and although our audience was not large, yet the very best people were interested. My tests were good and caused some wonder. I would like to hear from societies and from camp managers for 1901. Will take charge of vocal department. Address, for present, at home, 819 East Sixteenth street, Indianapolis, Ind.

Belfast, Me.—Visitors to Temple Heights, Northport, will learn with pleasure of the improvements which are to be made there in the near future. Through the influence of Mr. and Mrs. Willard L. Lathrop of Cambridgeport, Mass., a corporation has been formed in this state, with a capital stock of \$100,000, and already they have purchased considerable property at Temple Heights with a view to improving and building up the grounds. The officers of the new corporation which is called Beacon Ethical Union, are: President, Willard L. Lathrop, Cambridgeport, Mass.; clerk, Orrin J. Dickey, Belfast, Me.; treasurer, Mrs. Emma R. Lathrop, Cambridgeport, Mass.; directors, Michael J. Logan and Henry E. Barney, Boston, Mass. The corporation is organized for the purpose of holding, owning and operating a hotel, a sanitarium for the electric treatment of the sick and the business of publishing periodicals, books, papers and other general matter pertaining to the publishing interests. It is proposed to begin work in the early spring upon a new hotel at Temple Heights, which will be modern in every way and having some fifty rooms, the same to be ready for occupancy in the coming summer.—Orrin J. Dickey.

TRANSLATIONS FROM OUR FOREIGN CONTEMPORARIES.

In "Spiritualisme Moderne" for Nov. 10 is published a lively discussion between an "unknown" correspondent and Baudelit respecting the tendencies of Modern Spiritualism, occasioned by a criticism of the alleged life of Jesus Christ written by himself through a medium in 1885, and rescued from oblivion by Ernest Volpi of the Italian Spiritualist journal, "Vessilio Spiritista," and appearing in this French journal. Baudelot, among other things, says: "You say Sipiritism is not religion! It does seem to us that at least it is the unexpected auxiliary of religion since it is the synthesis of truths common to innumerable religions which cover our globe, and that it establishes the proof and the positive demonstration of the reality of truths which it contains. Would you not fear to have it become a religion? Even though it should possess the virtues of religion, be assured, it would never under any form whatever be one of

those enormities which have filled the centuries with blood and violence for humanity. It is neither to Spiritism nor to Spiritualism that we shall owe the return of such calamities."

La Lumiere (Light) for November is filled mostly with accounts of "The Congress of Humanity" which recently held its session in Paris. The president, Le Comte DeFaugere, was flanked by two women, Madame Feresse Deraisme and Mlle. L. d'Erveux; indeed the women were very much in evidence judging from the numerous papers read by them at the congress. The subjects for discussion seem to have been arranged under the heads of Feminism, Economic Social Science, Hygiene, Ethics, Morals, Science, Religion, philosophy. Among the subjects discussed in papers under the last head were the following: Social Spiritualism (The True Republic), by Albin Valabregue of Paris; The New Spiritualism, by Madame Luce Grange, editor of La Lumiere; Importance of Modern Spiritualism from the Social Point of View, by Baudelot, editor of Le Moderne Spiritualisme; Personal Experiences of Different Spiritual Phenomena, by Madame Effie Bathe of London; Reconciliation, Union and Fusion of all Beliefs, Christian, Hebrew, etc., and appeal for the effective realization of universal brotherhood, a work presented by Madame Marie Serge de Spiridonoff of St. Petersburg.

The president opened the congress with the solemn words: "Glory to humanity, one, united, fraternal in all its members. Let peace, love and justice unite all persons of good will."

The paper read by Madame Grange is produced in full. Here is an extract: "The word 'New Spiritualism signifies Spiritualism of progress. It was employed for the first time in 1882 in consequence of a revelation which was in the nature of a Spiritual command. There was founded at that time 'La Lumiere.' In 1897 some American brothers from the country of Salem (Oregon?) sent forth advice which was for us the confirmation of an important word from 'The Beyond.' The journal 'La Lumiere' made itself the apostle of the idea of the inspired friends in Oregon. It concerned the question of begging all Spiritists in the world to unite on the 27th of each month at a certain hour, of withdrawing themselves and concentrating their thoughts on God for 30 minutes. Our appeal was heard in France and in all foreign countries; there were many adhesions to it.

"To resume, Truth is in the New Spiritualism; the New Spiritualism is the triumph of goodness; goodness conduces to all victories over evil and evil being suppressed, happiness reigns.

"The New Spiritualism is the triumph over death; death is evil; evil is misery: Evil and misery would disappear before the light of the true New Spiritualism as a fog before the rays of the sun."

She desires the establishment of a "School of Goodness, either as a separate institution or to be attached to other schools wherein the virtues are to be taught, both civic and domestic, and love should be the guide in all things, and over the door should be written the command, LOVE.

"La Lumiere" has an incident taken from Le Messenger and which seems to have appeared in a journal published in Brussels, in which a passenger vouched for as honest and intelligent relates that while on his way home to Irkoutsk, in Siberia, the train, while going at full speed, was suddenly brought to a standstill in such a way as to severely bruise the passengers. Going out of the train he found the engineer dazed, but declaring that a monk had appeared on the track in

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front of him and had signaled to stop the train. The train was stopped, and meantime the monk had disappeared. It was found that the road had been dug up and rails removed. A frightful accident had been prevented (by the ghost of a monk?).

"Journal Du Magnetisme" for November has a sketch of Leon Denis, the active and successful lecturer for Spiritualism in France; also one of Willy Reichel, who has triumphed over the narrow prejudices of German "Official Medicine," and many noted persons contribute praises for his cures as magnetiser. The two meanings of the word "Feminism" is taken from the preface to a book by Mme. de Bezobrazow on "Women and Life" (Les Femmes et la Vie), a review by De Rochas of the work of Floureny, "From India to the Planet Mars," who says in the course of his article: "We enter with these phenomena into a misty country situated between the worlds visible and invisible, where are mingled, in a manner as yet inexplicable, the products of our imagination and the forms which matter may take in a state of extreme expansion unknown to the ordinary sense. Among these forms it is necessary to notice, in the first place, the etherial body whose existence was taught by the ancient philosophers and appears today to be demonstrated by direct experiments." In "Medical Transformism" Dr. Boucher criticises the theories of the bacteriologists. Aside from the articles noticed are the usual articles on treatments of diseases by massage and the like.

"Constancia," published in Bueno Ayres, has in several numbers severely attacked the methods of the Catholic church in encouraging gambling by their devices allowed and commanded almost, in fairs for the benefit of the church lotteries, etc., and the evil has extended so much that even some of the priests have become alarmed at the growth of gambling among ladies of position. But gambling for the good of the church has created the taste and hunger for gambling in private life, and what shall prevent the indulgence of this sort of amusement?

An article on "Practical Education" is excellent in matter and manner, and would be well worthy of translation altogether as showing the interest that an education creates which shall tend to make practical men, who will know how to develop the riches which unquestionably exist in the country other than a superficial one, which merely gets the men an academic title of no special value, because the course which has led to it is unpractical for the uses of mercantile, industrial life. B. B. K.

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